

“Baptized into His Death” (Rom 6,3) and “Clothed with Christ” (Gal 3,27) The Soteriological Meaning of Baptism in Light of Pauline Apocalyptic

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INTRODUCTION

Rom 6,3 and Gal 3,27 are among the few verses in the authentic Pauline letters that contain Paul’s reference to baptism. The parallel structure between Rom 6,3 and Gal 3,27 makes them most comparable. As Penna observes, they both start with a baptism εἰς Χριστόν, to which Paul adds the specifications “baptized into his death” and “clothed with Christ” respectively. By comparing these two verses, Penna has demonstrated to what extent the recipients of the letter to the Romans know about the baptismal tradition as the initial formula of Rom 6,3 ἢ ἀγνοεῖτε ὅτι suggests that they know¹. Penna concludes that the knowledge of a baptism as baptism into Christ (Rom 6,3a; cf. Gal 3,27a) is certainly what the Roman Christians have already been acquainted with. Rom 6,3b (cf. Gal 3,27b) is the new addition by Paul in order to explain the tradition reported in the first part of the verse². While building on Penna’s observation that these two Pauline additions define the datum of tradition, the present study would further explore how Paul could have done so. In other words, why does Paul specify the baptismal tradition in such different terms? Is it possible that these seemingly different specifications point to a common ground in which Paul conceives of baptism?

In this study, I will show that Paul’s different terms in specifying baptism εἰς Χριστόν in Rom 6,3 and Gal 3,27 come from the demands of the epistolary contexts respectively. Paul’s specification of baptism εἰς Χριστόν as baptism into Christ’s death derives from the flow of the argument in Rom 6. Likewise, it is out of a contextual need that Paul speaks of baptism εἰς Χριστόν as being clothed with Christ in Gal 3,27.

1. There is a consensus among exegetes that v. 3 contains the baptismal tradition; however, the exegetical opinions differ as to how much Christians in Rome knew about the baptismal tradition.

2. R. PENNA, *Baptism and Participation in the Death of Christ in Romans 6:1-11, in Paul the Apostle. Vol. I: Jew and Greek Alike*, trans. Thomas P. Wahl, Collegeville, MN, 1996, 124-141, p. 141.

Yet the seeming divergence between Rom 6,3 and Gal 3,27 actually converges in Pauline apocalyptic whence Paul's explanations to baptism εἰς Χριστόν originate. This will be made evident as we consider the interpretations of "baptized into his death" (Rom 6,3) and "clothed with Christ" (Gal 3,27) in light of Pauline apocalyptic. Here I will enter into dialogue with Carlson's previous research on "Baptism and Apocalyptic in Paul"³. While I agree with his insight that Paul sees Christ's death as an apocalyptic event which negated the power of sin, I will refine his interpretation of "baptized into his death" in terms of the apocalyptic motif of transformation. Moreover, I take issue with Carlson's view that Paul does not give an apocalyptic interpretation to baptism in Gal 3,27. Carlson interprets the phrase Χριστόν ἐνεδύσασθε in Gal 3,27 as originating from the actual practice of a change of garments in the baptismal ritual⁴. His conviction that Paul's reference of baptism in Gal 3,27 adapts from the early Christian baptismal liturgy prevents him from seeing the apocalyptic background in which this statement is actually situated⁵. Consequently the apocalyptic worldview behind the symbolism of clothing is overlooked, while the clothing imagery informed by the apocalyptic worldview is closely related to the ritual of investiture and endows the baptismal rite with its soteriological significance.

I. "BAPTIZED INTO HIS DEATH" (ROM 6,3)

1. *Rom 6,3 in Its Immediate Context of Rom 6,1-14*

It has been a long-debated question whether Rom 6,1-14 is a baptismal passage or not⁶. Hellholm's thorough analysis (followed by Hartman) has demonstrated that Rom 6 is primarily a piece of argument in Paul's

3. R. CARLSON, *Baptism and Apocalyptic in Paul*, Ann Arbor, MI, 1985.

4. *Ibid.*, p. 298. Kim's study on Paul's clothing imagery falls into the same pitfall when he sees Gal 3,27; Rom 13,14 (cf. Col 3,9-10; Eph 4,22-24) as drawn from early baptismal practice, even though, as he also admits, in these passages the rite of baptism is not directly referred to. See J.H. KIM, *The Significance of Clothing Imagery in the Pauline Corpus* (JSNT SS, 268), London, 2004, p. 100. Kim's interpretation shows the general tendency of commentators in construing Χριστόν ἐνεδύσασθε in Gal 3,27 in conjunction with baptism (see n. 68 below). They see that this clothing imagery derives from the early baptismal praxis and metaphorically conveys the ethical sense of taking on the Christ-like characters. While appreciating this ethical sense of being Christ-like, I would further point to the soteriological meaning of the clothing imagery, since the ethical sense is founded upon it and gains its profundity from it.

5. CARLSON, *Baptism and Apocalyptic* (n. 3), pp. 281-283, 298. Note that Carlson (pp. 280, 283) nonetheless concedes that one cannot determine whether Χριστόν ἐνεδύσασθε comes from the early baptismal praxis of putting on a garment or whether it is simply a Pauline addition.

6. H. BOERS, *The Structure and Meaning of Romans 6,1-14*, in *CBQ* 63 (2001) 664-682, pp. 664-671.

overall narrative scheme rather than an exposition of his baptismal theology⁷. Paul does not intend to expound his theology of baptism in this passage. As other commentators recognize, Paul’s intention in Rom 6 is concerned not so much with baptism *per se* as with Christ’s death and the believers’ incorporation into it⁸. In other words, Paul’s reference to baptism in Rom 6,3 is simply part of his overall argument of Rom 6,1-14 in defending the thesis in v. 2 that the believers have died to sin.

As Hartman observes, there are two steps used by Paul to argue his thesis that the believers have died to sin. Paul first showed a death has occurred on the part of the believers. Then he argued that such a death is a death to sin. Paul does the first step in vv. 3-5 and takes up the second step in v. 6 onward, which develops fully in vv. 10-14⁹.

Paul establishes that a death has occurred on the part of the believers with the reference to baptism. As v. 3 unfolds, such a death has already happened in baptism: as they were baptized into Christ, they were baptized into his death¹⁰. In other words, in v. 3 Paul associates Christ’s death with the believers’ death by means of baptism. As Carlson observes, the chiasmic structure in Rom 6,3 places the phrases εἰς Χριστὸν Ἰησοῦν and εἰς τὸν θάνατον αὐτοῦ together in the center of the sentence¹¹. Paul consciously structures this chiasm in order to highlight the close association between our baptism into Christ and Christ’s death. Here baptism is

7. Hellholm deems it a misunderstanding that “Paul here is introducing the doctrine of baptism or a new understanding of baptism instead of realizing that he is arguing his case”. See D. HELLHOLM, *Enthymemic Argumentation in Paul: The Case of Romans 6*, in T. ENGBERG-PEDERSEN (ed.), *Paul in His Hellenistic Context*, Edinburgh, 1994, 119-179, p. 142. Cf. L. HARTMAN, *Into the Name of the Lord Jesus: Baptism in the Early Church*, Edinburgh, 1997, p. 70.

8. This position is affirmed by not a few commentators. K. BARTH, *Kirchliche Dogmatik*, IV/4, Frankfurt a. M., 1957, p. 129; R.C. TANNEHILL, *Dying and Rising with Christ: A Study in Pauline Theology* (BZNW, 32), Berlin, 1967, pp. 7-8; R. SCHNACKENBURG, *Die Adam-Christus Typologie (Röm 5:12-21) als Voraussetzung für das Taufverständnis in Röm 6:1-14*, in L. DE LORENZI (ed.), *Battesimo e giustizia in Rom 6 e 8* (Benedictina Serie Monografica, 2), Roma, 1974, 37-55, p. 54; A.J.M. WEDDERBURN, *Baptism and Resurrection: Studies in Pauline Theology against its Greco-Roman Background* (WUNT, 44), Tübingen, 1987, pp. 49-50. Contra U. SCHNELLE, *Gerechtigkeit und Christusgegenwart: Vorpaulinische und paulinische Tauftheologie* (Göttinger theologische Arbeiten, 24), Göttingen, 1983, p. 204 n. 386.

9. HARTMAN, *Into the Name* (n. 7), p. 70.

10. CARLSON, *Baptism and Apocalyptic* (n. 3), p. 213. Cf. R. PENNA, *Lettera ai Romani*, vol. II (Scritti delle origini cristiane, 6), Bologna, 2007, p. 22.

11. CARLSON, *Baptism and Apocalyptic* (n. 3), p. 212. Carlson lays out the chiasm of Rom 6,3 as follows:

A εβαπτίσθημεν
 B εἰς Χριστὸν Ἰησοῦν
 B' εἰς τὸν θάνατον αὐτοῦ
 A' εβαπτίσθημεν

presented as the believers' inclusion into the salvific event of Christ's death, an incorporation into the cross¹².

In v. 4a, using the imagery of Christ's burial borrowed from the kerygma¹³, Paul reaffirms the believers' death to sin through baptism, whereby they share in Christ's death. Their death to sin through baptism is indeed a destruction, but far from a non-constructive destruction without a goal¹⁴. Rather, as v. 4bc expounds, this death has the very purpose (ἵνα) that they will be enabled to walk in newness of life in Christ, whose living power comes from the glory of the Father that raised Christ from the dead. The new life in the present is completely severed from the "old self" (v. 6), which has been buried with Christ by baptism into death. Its newness originates from Christ's resurrection through "the glory of the Father". Glory as a metonymy of power indicates that the driving force of their new life in Christ is nothing else than the power of God through which Christ was raised from the dead¹⁵. Leaving behind their old selves through their death to sin in baptism, they now solely depend on such a living power of God to walk in newness of life.

V. 5, situated in its immediate context of vv. 3-5, attempts to explain what has been stated in vv. 3-4¹⁶, elaborating why the baptismal death has the purpose that the baptized are to lead a new life¹⁷. In a previous study, I have demonstrated that Rom 6,5 is to be understood in light of Paul's Jewish apocalyptic mysticism, conveying the believers' present transformation in apocalyptic terms¹⁸. Paul in Rom 6,5 speaks of the believer's present transformation with Jewish apocalyptic, mystical language. That is, the believers, who have been transformed through the divine glory in Christ's death (which put sin to death), will also be transformed through the divine glory in Christ's resurrection (which recreated them in a new life unto God). They are to become the glorious, righteous people in anticipation of the future glory of the resurrection. As such, v. 5 is concerned with the believers' separation from sin through the death of Christ, as well as their transition to the new life through the resurrection of

12. R. CARLSON, *The Role of Baptism in Paul's Thought*, in *Interpretation* 47 (1993) 255-266, p. 258.

13. WEDDERBURN, *Baptism and Resurrection* (n. 8), p. 369: "[Paul] deliberately chooses this item because by its nature it formally seals and marks ritually the due accomplishment of a passage from one state to the other".

14. Cf. HARTMAN, *Into the Name* (n. 7), p. 71.

15. J.A. FITZMYER, 'To Know Him and the Power of His Resurrection' (*Phil 3:10*), in A. DESCAMPS (ed.), *Mélanges bibliques en hommage au R. P. Bédard Rigaux*, Gembloux, 1970, 411-425, p. 421.

16. H. FRANKMÖLLE, *Das Taufverständnis des Paulus: Taufe, Tod und Auferstehung nach Röm 6* (Stuttgarter Bibelstudien, 47), Stuttgart, 1970, p. 61.

17. HARTMAN, *Into the Name* (n. 7), p. 2.

18. T. KUO-YU TSUI, *Transformation through the Divine Glory in Christ's Death and Resurrection: Rom 6:5 and Phil 3:10,21 in Light of Pauline Mysticism*, in *Louvain Studies* 34 (2009) 65-80.

Christ. Their new life unto God in Christ in the present is an anticipation of the future life of resurrection.

Paul’s explanation in v. 5 goes on with vv. 6-7, and then develops with the parallel in vv. 8-10¹⁹. While in v. 6 Paul develops the reasons to lead a new life in the negative terms, in vv. 8-10 he articulates them positively²⁰. “Our old self” (ὁ παλαιὸς ἡμῶν ἄνθρωπος) in v. 6 is contrasted to “newness of life” (καινότης ζωῆς) in v. 4. This “old self” was crucified with Christ with the result of the destruction of the body of sin. This means the believers’ liberation from sin’s dominion. V. 7 presents a further explanation with the conjunction γάρ, demonstrating that baptismal death has indeed brought such a liberation²¹. With vv. 8-10 Paul starts the positive argument for Christians to lead a new life. V. 8 reiterates the idea of v. 5. The confidence expressed in the last part of v. 8 with the word πιστεύομεν is supported by v. 9 (taking εἰδότες as a causal participle dependent on πιστεύομεν). That is, we believe that we will live with Christ because we know that the Christ event became a model for us²². V. 10 continues the same line of thought with a further characterization of Christ’s death. As Moo points out, nowhere else in the NT is Christ’s death presented as a death to sin²³. Christ’s death as a death to sin in turn serves as a parallel to the believers’ death to sin in v. 11. As a summary of the indicative stated in the previous ten verses, v. 11 paves the way for the imperative in 6,12-14. With the imperative Paul exhorts, on the part of the believers, the behaviors befitting who they truly are in Christ – those who are “dead to sin and alive to God” (v. 11).

In a nutshell, Paul’s utterance “baptized into his death” in Rom 6,3 develops out of the overall argument in defending the thesis of Rom 6,1-14 that the believers have died to sin. Paul’s reference to baptism here is simply a means to bridge over to the topic of Christ’s death, and eventually to the believers’ death to sin, which is the major theme of the passage. In order to show that the believers have died to sin, Paul builds up the analogy between Christ’s death and that of the believers in baptism. Just

19. G. BORNKAMM, *Baptism and New Life in Paul*, in *Early Christian Experience*, trans. Paul L. Hammer, London, 1969, 71-86, p. 75. Bornkamm emphasizes the parallelism between vv. 5-7 and vv. 8-10, which can be better illustrated with a chart as below:

	vv. 5-7	vv. 8-10
Protasis and Apodosis	v. 5	v. 8
Explanation and Consequence	v. 6	v. 9
Basis and Result	v. 7	v. 10

20. HARTMAN, *Into the Name* (n. 7), pp. 73-74.

21. *Ibid.*, p. 73.

22. D.J. MOO, *Exegetical Notes: Romans 6:1-14*, in *Trinity Journal* (1982) 215-20, p. 218.

23. *Ibid.*, p. 219.

as Christ's death is a death to sin, so is that of the believers in baptism. With Christ, the believers have died to sin in baptism²⁴. It is in response to the demand of the context, i.e., the believers have died to sin through Christ's death, that Paul creates the unique expression "baptized into his death"²⁵. The baptismal death on the part of the believers transposes them into the new life in Christ (the present transformation) in anticipation of the future resurrection (the ultimate transformation).

2. "Baptized into His Death": Paul's Coinage as an Integration of the Kerygma and the Baptismal Praxis

Though Paul does not intend to present his baptismal theology in Rom 6, Paul's reference to baptism there nonetheless reveals his thoughts on baptism in relation to Christ's death. As Penna recognizes, "baptized into his death" is the most original Pauline expression of baptism and cannot be found in other NT writers²⁶. Paul in Rom 6,3 shows a close relationship of baptism with the death of Christ, as proclaimed in the early kerygma (1 Cor 15,3). According to Schnackenburg, the early kerygma stands behind the expression "baptized into his death": "It is possible that the baptismal instruction in the primitive Church set the first sacrament in relation to the death of Jesus in a general way only (cf. 1 Cor 15,3), while Paul... gave his own interpretation of it in v. 4 ... Behind vv. 3-4 stands the early kerygma, taken over by Paul, that Christ died for our sins, was buried, and was raised"²⁷. This ancient confession of faith, which bears witness to "the saving dimension of the death of Christ itself as a past event with continuing resonance"²⁸, is well known among the early church. Paul extends and applies this soteriological principle to baptism and makes baptism the occasion when the Christians participate in Christ's death. In Penna's words, "baptism is understood as the privileged moment when the believing sinner comes to participate through an objective and ritualized manner in the decisive event of Christ's death to sin, that is, in his expiatory sacrifice"²⁹. Here lies Paul's theological

24. Cf. B.R. GAVENTA, *Interpreting the Death of Jesus Apocalyptically: Reconsidering Romans 8:32*, in T.D. STILL (ed.), *Jesus and Paul Reconnected: Fresh Pathways into an Old Debate*, Grand Rapids, MI, 2007, 125-145, p. 138.

25. As we will see in the second section, the contextual demand also forges Paul's other reference to baptism in Gal 3,27, where Paul otherwise specifies the same phrase "baptized into Christ" as "clothed with Christ".

26. PENNA, *Lettera ai Romani*, vol. II (n. 10), p. 23. Cf. P. SIBER, *Mit Christus Leben: Eine Studie zur Paulinischen Auferstehungshoffnung* (ATANT, 61), Zürich, 1971, p. 213.

27. R. SCHNACKENBURG, *Baptism in the Thought of St. Paul*, trans. G.R. Beasley-Murray, Oxford, 1964, p. 33.

28. PENNA, *Baptism and Participation* (n. 2), p. 141.

29. *Ibid.*, p. 141. Cf. A.F. SEGAL, *The Afterlife as Mirror of the Self*, in F. FLANNERY – C. SHANTZ – R.A. WERLINE (eds.), *Experientia: Inquiry into Religious Experience in Early Judaism and Early Christianity*, vol. I (SBL SS, 40), Atlanta, GA, 2008, 19-40, p. 29.

genius as he applies this soteriological principle to the praxis of baptism. In Rom 6 we witness an integration of the tradition of kerygma and the praxis of baptism with Paul’s own originality, which all together form one of the most interesting Pauline ideas: that of the Christian’s participation in Christ’s salvific death by being baptized³⁰.

3. *Christ’s Death as an Apocalyptic Event of Death to Sin*

That Paul understands Christ’s death as salvific and presents it as a death to sin (Rom 6,10) is grounded on Paul’s apocalyptic thought. Christ’s death for Paul is not just a mundane, historical happening, but a cosmic and apocalyptic event that manifested God’s power, wisdom and glory (cf. 1 Cor 1,24; 2,8) in dealing with sin. It is from Paul’s apocalyptic thought that sin is spoken of as an enslaving force (Rom 7,7-25) and death as the last enemy (1 Cor 15,26). God’s dealing with these cosmic powers would hence fittingly involve a cosmic event on the same level, that is, death on the cross³¹. Christ’s death is understood by Paul as an apocalyptic event of death to sin, which directs Christian hope to “God’s coming victory in Christ ... a victory over those powers of evil and death that human initiative and responsibility alone cannot conquer”³².

Gaventa demonstrates Paul’s apocalyptic understanding of Christ’s death in the context of Romans. As she indicates, Rom 3,21-26 “depicts the death of Jesus Christ as bringing about release from captivity, the very captivity to which God hands humanity in Romans 1”³³. Rom 6 also reflects the same idea of the death of Jesus Christ as liberation from the slavery of sin. Paul says that Christ “died to sin” (Rom 6,10). It is unlikely that Paul, with this expression, suggests that Christ himself was a sinner in the sense that he transgressed and now does so no longer³⁴. Rather, it means that Christ died to sin’s power, which manifests itself in behaviors that Paul adumbrates earlier in Rom 1. Christ, though sinless, entered into the captivity in which Satan holds the mastery. Christ in his earthly life was subject to the power of sin. His death as the victorious conclusion of a life in utter obedience to the Father released him from the arena of sin³⁵. In other words, Christ’s death as a cosmic and apocalyptic event is a death to the realm of sin, to which even he had been handed

30. PENNA, *Baptism and Participation* (n. 2), p. 141. Cf. HARTMAN, *Into the Name* (n. 7), p. 74.

31. V.P. BRANICK, *Apocalyptic Paul?*, in *CBQ* 47 (1985) 664-675, p. 667.

32. J.C. BEKER, *Paul’s Apocalyptic Gospel: The Coming Triumph of God*, Philadelphia, PA, 1982, p. 102.

33. GAVENTA, *Interpreting the Death* (n. 24), p. 137.

34. D.J. MOO, *The Epistle to the Romans* (NICNT), Grand Rapids, MI, 1996, p. 379.

35. Cf. MOO, *Exegetical Notes* (n. 22), p. 219.

over in common with all of humanity³⁶. Christ's severance from the power of sin was achieved through his death, which then brought about the humanity's liberation from the slavery of sin.

4. "Baptized into His Death" as Shaped by Pauline Apocalyptic

As mentioned above, Paul's coinage "baptized into his death" demonstrates his originality in integrating the kerygma into his hermeneutics of baptism. In fact, Paul's creativity is not born out of a vacuum; rather, it originates in his apocalyptic thought. As commentators recognize, when Paul refers to baptism, he never mentions forgiveness of sins, which was already connected with the baptismal rite in the baptismal tradition of the early church³⁷. Paul must have been well acquainted with this baptismal tradition, yet he shifted away from using the tradition of the early church in speaking of baptism. According to Carlson, the absence of references to forgiveness of sins in Paul can be explained by the fact that Paul has reworked the tradition of the early church regarding Christ's death and forgiveness of sins. While the tradition of the early church associated Christ's death with forgiveness of sins couched in rabbinic language of sacrifice and atonement, Paul, rooted in his apocalyptic understanding of the Christ event, formulated Christ's death and resurrection in apocalyptic terms as the negation of sin's dominion and the inauguration of the new aeon³⁸. With his reformulation, Paul emphasizes that the believers participate in Christ's death and share its salvific effect of negating the power of sin.

That Paul could have drawn upon the baptismal tradition and reformulated it can be observed in 1 Cor 1,13. As Siber indicates, the allusions to Christ's death and baptism in his name in 1 Cor 1,13 seem to "bring baptism and forgiveness of sins granted in it into a very loose connection with Jesus' death as Paul does in Rom 6"³⁹. Paul must have known the baptismal tradition of the early church in association with forgiveness of sins, which was seen by Paul as mediated to the believers through Christ's

36. GAVENTA, *Interpreting the Death* (n. 24), p. 138. Cf. C.C. BLACK, *Pauline Perspectives on Death in Romans 5-8*, in *JBL* 103 (1984) 413-433, p. 430. Black points out that Paul's references to Christ's death in Romans convey supranatural, eschatological implications (Rom 6,3.4.5.9.10.11; 8,34b; cf. 14,9).

37. See Acts 2,38; 22,16, where the baptismal rite and forgiveness of sins are connected. U. WILCKENS, *Der Brief an die Römer*, vol. II (EKK, 6), Köln, 1980, pp. 50-51; CARLSON, *Baptism and Apocalyptic* (n. 3), p. 233; PENNA, *Lettera ai Romani*, vol. II (n. 10), p. 23.

38. CARLSON, *Baptism and Apocalyptic* (n. 3), p. 234. Such a shift in Paul's interpreting Christ's death is reflected by the lack of the terms in Paul like ἄφεσις, μετάνοια and the plural of ἁμαρτία, which were part of the early church's tradition of baptism.

39. SIBER, *Mit Christus Leben* (n. 26), p. 208.

death⁴⁰, Paul was the first person to describe the very notion of forgiveness of sins through the baptismal purification in the early Christian tradition as a participation in Christ’s death⁴¹.

Furthermore, as Carlson observes, the connection between sin and baptism for Paul is more cosmic than behavioral. Christ’s death ended one’s existence under sin’s dominion rather than canceling one’s past transgressions. Behaviors are involved only insofar as they are concerned with the domain in which one lives⁴². Paul’s understanding of the connection between sin and baptism is characterized by his apocalyptic concern on a cosmic scale. There sin as an enslaving power can only be dealt with by the cosmic event of God’s intervention through the sending of his Son (Gal 4,4). Paul’s apocalyptic thought provides the ground for him to reformulate the baptismal tradition. The baptismal ritual is no longer merely concerned with the forgiveness of the past trespasses; rather, it provides a concrete occasion whereby believers come to participate in Christ’s death as a cosmic event that terminated the power of sin⁴³. There is “delivery to and transition into possession by the death of Christ”⁴⁴ on the part of the believers. Being drawn into Christ’s death, the baptized share in its effects and are enabled to quit the life of sin⁴⁵.

In sum, Paul’s statement of baptism εἰς Χριστόν as baptism εἰς τὸν θάνατον αὐτοῦ is distinctively his own coinage shaped by his apocalyptic thought. As such, we witness, in Paul, the transition from the baptismal tradition of the early church in which forgiveness of sins is associated with Christ’s atoning death to the believers’ participation, through baptism, in Christ’s death as an apocalyptic event which terminated sin’s dominion.

40. Cf. PENNA, *Lettera ai Romani*, vol. II (n. 10), p. 23. Penna notes that Paul does connect forgiveness of sins with Christ’s death in Rom 3,25.

41. SIBER, *Mit Christus Leben* (n. 26), p. 213.

42. CARLSON, *Role of Baptism* (n. 12), p. 262.

43. Cf. E.P. SANDERS, *Paul and Palestinian Judaism: A Comparison of Patterns of Religion*, London, 1977: Paul deepened “the idea of Christ’s death as cleansing former trespasses so that it became the means by which one *participated* in Christ’s death to the *power* of sin ... it is clear that he did so, and that herein lies the heart of his soteriology and Christology” (p. 453, italics his). As Sanders explains, Paul does deepen the already-existing soteriology in early Christianity by adding up his own thoughts. “Pressed by opponents on various sides, [Paul] expounded the significance of the present state of the Christian life in such a way that the simple theology of future expectation and present possession of spiritual gifts was greatly deepened” (p. 452). And Paul expected his listeners to understand this “deepening” and agree with him.

44. H. SCHLIER, *Der Römerbrief* (Herders theologischer Kommentar zum Neuen Testament, 6), Freiburg, 1977, p. 192.

45. S. AGERSNAP, *Baptism and the New Life: A Study of Romans 6,1-14*, trans. Christine and Frederick Crowley, Aarhus, 1999, p. 265. Cf. HELLHOLM, *Enthymemic Argumentation* (n. 7), pp. 153-157.

5. *The Soteriological Meaning of Baptism in Light of Rom 6,3*

In Rom 6,3 we see Paul's association of the believers' death to sin with Christ's death in baptism. Baptism is understood as a privileged occasion whereby Christians participate in Christ's salvific death. Paul consistently orients baptism toward and draws its implications from Christ's death. As Furnish indicates, "Sin's power is not broken by baptism but by Christ's death and resurrection, his 'obedience' and 'righteousness' (Rom 5,18-19)"⁴⁶. In Rom 6,3 too, the death of Christ, which is the soteriologically preexisting datum, endows baptism with significance. "What gives value to the act of baptism is none other than the death of Christ; indeed it is to this that baptism has its essential reference, and moreover it is with this that the baptized is placed into close relation. Christ's death is the soteriologically preexisting datum, which has in itself its own reason for existing, and is therefore in some sense autonomous and self-sufficient"⁴⁷. Baptism is meaningful only insofar as it derives its soteriological significance from Christ's death as an apocalyptic event that has definitively overcome the power of sin.

According to Carlson, it is also in light of the apocalyptic event of Christ's death and resurrection – the core of Paul's gospel – that Paul conceives of baptism⁴⁸. That is, baptism for Paul is an initiation into a reality shaped by his apocalyptic understanding of the Christ event, which disclosed the radical invasion of God's rectifying action. The believers are placed by baptism at the beginning of the new reality that God inaugurated in the cross of Christ⁴⁹. As Carlson articulates, baptism takes on three-fold meaning in light of Pauline apocalyptic: negation, inauguration, and anticipation⁵⁰. Baptism entails a negation of one's former reality of being in sin. The sense of inauguration refers to the beginning of the believers' incorporation into the death of Christ as a passage from the old dominion to the new dominion. Through the inauguration into the new inclusive reality that is the body of Christ, the baptized are empowered to conduct rightful actions. The new reality calls for new conduct on their part. This new reality now stands in relationship with Christ's parousia, the future event in which all that opposes God will be annihilated (1 Cor 15,20-28), the creation will be released from its bondage, and the resurrection, full transformation, and glorification will be realized (1 Cor 15,42-58)⁵¹.

The apocalyptic Christ event endows baptism with the three-fold meaning that is soteriologically significant. The baptismal death of the believers as death to sin transposes them into the new reality under the lordship

46. V.P. FURNISH, *Theology and Ethics in Paul*, Nashville, TN, 1968, p. 174.

47. PENNA, *Baptism and Participation* (n. 2), pp. 131-132.

48. CARLSON, *Role of Baptism* (n. 12), p. 256.

49. *Ibid.*, p. 260.

50. *Ibid.*, p. 256.

51. *Ibid.*

of Christ. The new life in Christ they now lead is itself a transformation in the present, which looks forward to the future resurrection with Christ, the ultimate transformation. Baptism as baptism into his death inserts the believers into this process of transformation to be consummated at the eschaton. "The Christian is not in baptism resurrected with Christ, but he is following from his incorporation by baptism into a sphere defined by Christ with an inevitable certainty oriented towards the future resurrection with Christ. The resurrection is not completed but is partly and anticipatorily experienced in the liminal phase"⁵². The present life of the believers is of a liminal character, a time in-between, in which "the negation and inauguration brought about by Christ's death and resurrection are consistently tempered by the strong note of anticipation that looks for the future Parousia of Christ"⁵³.

Carlson's work contributes to recognizing Pauline apocalyptic in shaping the phrase "baptized into his death" and to bringing out its soteriological meanings. That is, baptism as baptism into Christ's death has the three-fold meaning of nullifying the past sin, inaugurating the new existence, and anticipating the future resurrection. In other words, the significance of baptism stands out in light of Pauline apocalyptic, in which transformation as the passage from the past existence in sin to the new life in the present is envisaged. And the transformation is enabled by the power of Christ's death and resurrection – the apocalyptic event that manifested God's power and wisdom in rectifying the world. Though Carlson does not use the motif of transformation to refer to the transfer of the baptized, the three-fold meaning that he unraveled in light of Pauline apocalyptic point to the same end. Baptism cannot be understood apart from this motif of transformation, which is also confirmed by the immediate context of Rom 6,3-5 as mentioned above in 1, §1. The motif of transformation is all the more evident in Gal 3,27, which past commentators have nonetheless not thus considered. In the next section, I will discuss Gal 3,27, where Paul uses an alternative expression "clothed with Christ" to specify our baptism into Christ. It will be demonstrated that the clothing imagery in Gal 3,27, with which Paul conceives of baptism, derives from Paul's apocalyptic worldview, which in turn helps us to gain insights into the soteriological meaning of baptism in Paul.

52. A. KLOSTERGAARD PETERSEN, *Shedding New Light on Paul's Understanding of Baptism: A Ritual-Theoretical Approach to Romans 6*, in *Studia Theologica* 52 (1998) 3-28, pp. 16-17.

53. CARLSON, *Role of Baptism* (n. 12), p. 256.

II. "CLOTHED WITH CHRIST" (GAL 3,27)

1. Gal 3,27 in Its Immediate Context of Gal 3,26-29

Both style and vocabulary separate 3,26-29 as a new paragraph⁵⁴. Following 3,25, which concludes the situation of the Jewish Christians, 3,26-29 turns to the Gentile Christians and defines their new status before God, that is, they are all "sons of God"⁵⁵. Gal 3,27 is situated in this epistolary context, where Paul tries to assure the Galatians of their intimate association with Christ in terms of sonship. Paul refers to baptism because baptism identifies their relationship to God as God's sons. As Brooks observes, here Paul does not seek to make a definitive statement concerning baptism; rather, Paul's reference to baptism simply aims at supporting the meaning of the context⁵⁶.

As commentators note, the phrase υἱοὶ θεοῦ in Gal 3,26 is the key to understanding the linking of baptism into Christ and putting on Christ in 3,27⁵⁷. The believers' putting on Christ in baptism means that they now enjoy the status of sonship in antithesis to their being under a παιδαγωγός before (3,25-26; 4,1-7.21-31)⁵⁸. In baptism the believers assume Christ's sonship, signified by the imagery of "putting on Christ". As Burton comments, "The fact that the Galatians have put on Christ is cited as proof that they are sons of God as Christ is the Son of God"⁵⁹. Putting on Christ, God's Son (Gal 2,20), the Galatians now become God's sons – they

54. F.F. BRUCE, *The Epistle to the Galatians: A Commentary on the Greek Text* (NIGTC), Grand Rapids, MI, 1982, p. 183; J.L. MARTYN, *Galatians: A New Translation with Introduction and Commentary* (Anchor Bible, 33A), New York, 1998, p. 374.

55. H.D. BETZ, *Galatians: A Commentary on Paul's Letter to the Churches in Galatia*, Philadelphia, PA, 1979, p. 181.

56. O.S. BROOKS, *Interpretation of Galatians 3,27*, in *Papers on Paul and Other New Testament Authors: Sixth International Congress on Biblical Studies, Oxford, 3-7 April 1978* (JSNT SS, 3), Sheffield, 1980, 47-56, pp. 54-55. Brooks is of the opinion that Paul's reference to baptism in Gal 3,27 should be interpreted from the context, not the context from baptism. The same can be observed in the above analysis of Rom 6, where the significance of baptism is defined by the context. Both Paul's references to baptism in Gal 3,27 and Rom 6,3 serve to support his arguments in the contexts; in other words, baptism is referred to only insofar as it is in relation to sonship and to Christ's death respectively.

57. E. DE WITT BURTON, *A Critical and Exegetical Commentary on the Epistle to the Galatians* (ICC), Edinburgh, 1968, p. 203; D.C. ARICHEA – E.A. NIDA, *A Translator's Handbook on Paul's Letter to the Galatians*, Stuttgart, 1979, p. 84; BRUCE, *Galatians* (n. 54), p. 184; MARTYN, *Galatians* (n. 54), p. 375.

58. BURTON, *Galatians* (n. 57), p. 202; MARTYN, *Galatians* (n. 54), p. 363. Martyn indicates that the term παιδαγωγός is used in the sense of a distinctly unfriendly and confining custodian, an imprisoning jailer. He also compares this term with Rom 6,6. Cf. E. KÄSEMANN, *Commentary on Romans*, trans. Geoffrey W. Bromiley, Grand Rapids, MI, 1980, pp. 190, 232.

59. BURTON, *Galatians* (n. 57), p. 204. Cf. BROOKS, *Interpretation of Galatians 3,27* (n. 56), pp. 52-53: "'To put on Christ' is another way of saying the believer has been

acquire a new identity that lies beyond ethnic, social, and sexual distinctions⁶⁰. Their sonship is affirmed in assuming this very clothing that is the Son himself, who is the firstborn of his many brothers (Rom 8,29)⁶¹. The symbolism of clothing expresses, in the most intimate way, that the baptized are associated with God as God’s adopted sons through putting on the Son himself.

2. *Christ as the Eschatological Garment of Glory*

Moreover, in the symbolism of clothing which Paul uses in Gal 3,27 to signify the sonship of the baptized, Christ – the Son himself – is conceived of as a garment to put on. As Betz indicates, the phrase Χριστὸν ἐνεδύσασθε in Gal 3,27 “presupposes the christological-soteriological concept of Christ as the heavenly garment by which the Christian is enwrapped and transformed into a new being ... It suggests an event of divine transformation”⁶². Paul seems to suggest that the baptized inherit a sonship like Christ’s by assuming the heavenly garment which is the Son himself. In other words, Paul uses the clothing imagery to convey the Galatians’ new status of sonship to God in view of his major concern in the context of Gal 3,27, and he does so by envisioning their putting on Christ as the heavenly garment.

That Paul envisions the believers’ putting on Christ as the heavenly garment can be traced to the clothing imagery in Jewish tradition⁶³. The significance of Paul’s clothing imagery, as Peterson rightly points out, is not merely ethical but theological⁶⁴. According to Peterson, the starting point for such a theological consideration of the clothing imagery is the biblical story of the original state and fall of Adam and Eve⁶⁵. Adam and Eve are described in the biblical tradition to be clothed with God’s glory – a comprehensive term for divine justice, innocence and immortality, which they lost at the Fall⁶⁶. However, this lost garment of glory can be

brought into the same relation with God that Christ enjoys. Paul is saying, ‘you have put on a sonship like Christ’s’”.

60. MARTYN, *Galatians* (n. 54), p. 374.

61. BETZ, *Galatians* (n. 55), p. 186; J. TABOR, *Firstborn of Many Brothers: A Pauline Notion of Apotheosis*, in *Society of Biblical Literature 1984 Seminar Papers* (1984) 295-303, p. 296.

62. BETZ, *Galatians* (n. 55), p. 187.

63. This has been done by KIM in his study *Significance* (n. 4), part I.

64. E. PETERSON, *Theologie des Kleides*, in *Benediktinische Monatsschrift* 16 (1934) 347-356, p. 347.

65. *Ibid.*, p. 348.

66. *Ibid.*, pp. 349-350. Note that though Peterson himself does not specify the references in the biblical tradition to the clothing of Adam and Eve before and after the Fall, his “Theologie des Kleides” shares many features with the account of Adam and Eve in Jewish *Apocalypse of Moses* 20–21, where Adam and Eve were said to be clothed with the garment of righteousness and glory, but at the Fall they forfeited it.

restored at baptism: the believers are restored to the original Adamic state through baptism⁶⁷. Peterson sees Gal 3,27 as referring to this restoration⁶⁸. Thus being “clothed with Christ” means being clothed with the garment of glory, the second Adam⁶⁹. In other words, with Gal 3,27, Paul envisages that those who were baptized into Christ regain this garment of glory that was forfeited by Adam. As Kim comments, “With the putting-on-Christ metaphor, [Paul] seems to mean that the original state of man, which has been lost in Adam, is recovered in Christ by a person’s being incorporated into Christ in baptism”⁷⁰.

Thus what lies primarily in the clothing imagery is the soteriological meaning of regaining Adam’s garment of glory. Paul uses it to specify the significance of baptism in view of the theme of sonship, which Paul tries to address in this particular epistolary context. In other words, in Gal 3,27 the phrase “clothed with Christ” defines the first part of the verse “baptized into Christ”, signifying the believers’ regaining the garment of glory forfeited by Adam at baptism. They are thus restored to pre-Fall state as God’s sons, the status of divinity which was the intention of God’s creation.

3. *The Interpretation of Χριστὸν ἐνεδύσασθε in Gal 3,27 Reconsidered*

It has been supposed that the metaphor of clothing is associated with the baptismal ritual of investiture whereby the initiate puts on a new garment⁷¹. Commentators tend to assume Χριστὸν ἐνεδύσασθε in Gal 3,27 as the earliest allusion to the ritual of investiture in the baptismal praxis⁷². However, they bypass the issue at stake: which comes first, the baptismal act of investiture or the metaphor of clothing⁷³?

Admittedly, there is no assured evidence to support the change of garment as part of the early baptismal praxis. The earliest texts that describe

67. *Ibid.*, p. 353.

68. *Ibid.*, pp. 353-357. Cf. KIM, *Significance* (n. 4), p. 57. Kim also affirms that Paul employs the clothing imagery with reference to the prelapsarian clothing of Adam.

69. A. OEPKE, ἐνδύω, in *TDNT* 2 (1967) 319-320, p. 320. As Oepke indicates, the eschatological conception of Christ as the second Adam stands behind Paul’s clothing imagery in Gal 3,27.

70. KIM, *Significance* (n. 4), p. 150.

71. R. SCROGGS – K.I. GROFF, *Baptism in Mark: Dying and Rising with Christ*, in *JBL* 92 (1973) 531-548, pp. 537-539; J.Z. SMITH, *The Garments of Shame, History of Religions* 5 (1966) 217-238, pp. 223-228, 232-233.

72. BURTON, *Galatians* (n. 57), p. 206; SCROGGS – GROFF, *Baptism in Mark* (n. 71), p. 539; CARLSON, *Baptism and Apocalyptic* (n. 3), pp. 281-283, 298; R.N. LONGENECKER, *Galatians* (WBC, 41), Dallas, TX: 1990, p. 156; KIM, *Significance* (n. 4), p. 150. Contra Oepke, who indicates that Paul’s usage in Gal 3,27 has nothing to do with the donning of the garment. See OEPKE, ἐνδύω (n. 69), p. 320.

73. Scroggs and Groff rightly point this out. See SCROGGS – GROFF, *Baptism in Mark* (n. 71), p. 539.

the investiture at baptism are probably no earlier than the latter half of the second century⁷⁴. There are no earlier texts that attest to the baptismal praxis in the early church, and hence we are left without definite evidence to assure that the metaphor of clothing derives from the praxis of baptism. As Lightfoot comments on Gal 3,27, “it is scarcely probable ... that the ceremonial of baptism had become so definitely fixed at this early date that such an allusion would speak for itself”⁷⁵.

To clarify the issue, it is helpful to look at the other instance where the clothing imagery is used in the authentic Pauline letters, i.e., Rom 13,14. There the clothing imagery is employed in the imperative, which aims at urging a “habitual association and identification with Christ” on the part of the believers⁷⁶. What is essential in the clothing imagery here is “the firm unity existing between Christ and the believers: he determines their identity and existence in every respect. Here a moment of union is indicated”⁷⁷. In other words, in Rom 13,4 a firm union between Christ and believers with its moral consequences is emphasized by means of the clothing imagery without referring to baptism⁷⁸. Moreover, ἐνδύσασθε τὸν κύριον Ἰησοῦν Χριστόν should be read in light of the apocalyptic urgency. According to Thompson, “behind the two ways of life contrasted in [Rom] 13,12-13 stand two dominions that war against each other – the old reign of sin through the flesh that leads to death, and the Lordship of Christ which through the Spirit breaks the power of sin and leads to life in this age and in the age to come (Rom 6–8; Gal 5)”⁷⁹. The clothing imagery in Rom 13,14 refers to all that is befitting the new aeon which Paul exhorts the believers to take on. Here Christ is the garment of glory and justice that the believers are exhorted to put on in the new aeon.

Martyn also detects the same apocalyptic urgency in Gal 3,27. As he indicates, for Paul “the image of new clothing has less to do with cleansing than with equipping the baptizand for participation in apocalyptic

74. *Ibid.*, p. 538. Scroggs and Groff list those texts as follows: *Gospel of Philip* 123,21-25, *Gospel of Thomas* 37, *Acts of Thomas* 121.133.157, HIPPOLYTUS, 21:3,20; *Acts of Xanthippe* 21, and *Didascalia Apostolorum* 16, *Odes of Solomon* 11,9-10; 15,8; 21,2, *Testament of Levi* 8,4-5.

75. J.B. LIGHTFOOT, *Saint Paul's Epistle to the Galatians: A Revised Text with Introduction, Notes and Dissertations*, London, 1881 7th ed., pp. 149-150. Cf. SCHNACKENBURG, *Baptism* (n. 27), p. 25: the baptismal custom of undressing before baptism and reclothing after baptism was only established formally at a relatively later date.

76. L. MORRIS, *The Epistle to the Romans*, Grand Rapids, MI, 1988, p. 473.

77. H. BURGER, *Being in Christ: A Biblical and Systematic Investigation in a Reformed Perspective*, Eugene, OR, 2008, p. 243. Cf. J.D.G. DUNN, *The Theology of Paul the Apostle*, Edinburgh, 1998, p. 405. Dunn points out that there implies some sort of identification or sense of bound-up-with-ness.

78. See also BROOKS, *Interpretation of Galatians 3,27* (n. 56), p. 52; DUNN, *Theology* (n. 77), p. 194. They both affirm that Paul's exhortation to “put on the Lord Jesus Christ” is made apart from any reference to baptism.

79. M. THOMPSON, *Clothed with Christ: The Example and Teaching of Jesus in Romans 12:1–15:13* (JSNT SS, 59), Sheffield, 1991, p. 149.

warfare ... Paul sees in baptism the juncture at which the person both participates in the death of Christ (Rom 6,4) and is equipped with the armor for apocalyptic battle (1 Thess 5,8-10; 1 Cor 15,53-54; Rom 13,12)⁸⁰. In Martyn's view, the meaning of Χριστὸν ἐνεδύσασθε in Gal 3,27 is influenced by Paul's apocalyptic worldview⁸¹. As a result, it is more likely that the meaning of Χριστὸν ἐνεδύσασθε is not to be determined by its proximity to baptism. Instead, Paul's use of the clothing imagery in Gal 3,27 originates from his apocalyptic thought and is intended to explain the significance of baptism. Thus we caution against the restrictive interpretation of the clothing imagery in Gal 3,27 based on the later-developed rite of baptism.

4. *The Clothing Imagery in Jewish Tradition: the Background to Χριστὸν ἐνεδύσασθε in Gal 3,27*

As mentioned in 2 §2, Paul's clothing imagery in Gal 3,27 most probably implies the soteriological meaning of regaining Adam's garment of glory. In fact, this garment of glory forfeited by Adam at the Fall has long been speculated about time and time again in Jewish tradition⁸². The Targum tradition (both Babylonian and Palestinian) has the translation "garments of glory" in Gen 3,21⁸³. *Genesis Rabbah* 20,12 suggests that Adam and Eve wore light or divine radiance before the Fall⁸⁴. *Apocalypse of Moses*, which forms part of the once extensive literature on Adam and Eve that certainly had its roots in Judaism, also speaks of Adam and Eve's pre-Fall clothing (*Apocalypse of Moses* 20–21). There Adam and Eve were said to be clothed with righteousness and glory, but they forfeited this garment at the Fall⁸⁵. *Sirach* 50,11 also refers to the "robe of glory", the priestly robe of Aaron and Simon, which is a terminology derived from Adam's priesthood that belongs to a tradition well known in Jewish and Christian circles⁸⁶.

The eschatological aspect of the garment of glory evolved in the Jewish apocalyptic literature. Gladd cites the apocalyptic texts which clearly indicate that the righteous will be clothed with heavenly garments of glory: *1 Enoch* 62,15-16; *2 Enoch* 22,8-10; *2 Baruch* 51,3-10; *Ascension of*

80. MARTYN, *Galatians* (n. 54), p. 376.

81. *Ibid.*, p. 379.

82. SMITH, *Garments* (n. 71), pp. 231-232.

83. S.P. BROCK, *Jewish Tradition in Syriac Sources*, in *JJS* 30 (1979) 212-232, p. 216. Brock offers an explanation as to why "garments of glory" is in place of "garments of skin" in the Targum text.

84. H. FREEDMAN – M. SIMON (eds.), *Midrash Rabbah: Genesis, I*, trans. H. Freedman, London, 1939, p. 171.

85. M.D. JOHNSON, *Life of Adam and Eve*, in J.H. CHARLESWORTH (ed.), *The Old Testament Pseudepigrapha*, vol. II, New York, 1985, 249-295, esp. p. 281.

86. BROCK, *Jewish Tradition* (n. 83), p. 223.

Isaiah 4,16; 8,14-15; 9,9-10⁸⁷. These explicit references in the apocalyptic literature to the clothing of the body with the heavenly garment symbolize the ultimate transformation of the body into the angelic likeness.

That the righteous are ultimately transformed into light, an angelic condition, is envisioned in the renewed universe according to the apocalyptic worldview. In *Dan* 12, it is said that those who lead others to wisdom (or “the enlighteners”) will shine like the stars as “the brightness of the sky” (*Dan* 12,3) and will receive eternal reward among the resurrected. As Segal points out, the reference to “stars” here is simply another way of suggesting angels (e.g., *Job* 38,7; *Judg* 5,20; *Jos* 10,11; *1 Enoch* 108; *Testament of Moses* 9-10)⁸⁸. Also, in *Dan* 10,5; 12,7, the angel who speaks with Daniel is himself clothed with the “robe of glory”.

The clothing imagery symbolizes the passage to the angelic state or the luminous transfiguration⁸⁹. The elected are said to be donned with “the crown of glory and the garment of splendor in the eternal light” (*1 QS* 4,7-8). They will be “clothed with a garment of glory, a garment of life” (*1 Enoch* 62,15-16)⁹⁰. As Kim remarks, “The garment of glory or life, which the righteous will wear (*1 Enoch* 62,15-16), symbolizes the heavenly body which they will possess from the day of judgment onwards. It will be a glorious body, which will resemble the appearance of God the Great Glory, and its outstanding characteristic will be immortality”⁹¹. In *2 Enoch* 22,8-10, Enoch is said to be transformed during the face-to-face encounter with the Lord into “one of his glorious ones”⁹². Segal reminds us that here the glorification language is employed to characterize the angelic status of the righteous⁹³. Kim is of the same opinion: “Enoch’s

87. B.L. GLADD, *Revealing the Mysterion: The Use of Mystery in Daniel and Second Temple Judaism with Its Bearing on First Corinthians* (BZNBW, 160), Berlin, 2008, pp. 254-255. As Gladd notes, despite the fact that some of the resources are later than the first century (e.g., *2 Enoch*; *2 Baruch*; *Ascension of Isaiah*), they nonetheless indicate the importance of this apocalyptic topos where the transformation of the righteous is expressed in terms of clothing with heavenly garments.

88. The connection between stars and divinity is prevalent in Judaism. See SEGAL, *Afterlife* (n. 29), p. 27.

89. C. TASSIN, *Paul dans le monde juif du premier siècle*, in J. SCHLOSSER (ed.), *Paul de Tarse. Congrès de l'ACFEB (Strasbourg 1995)*, (LD, 165), Paris, 1996, 171-193, p. 185. Cf. A.F. SEGAL, *Paul’s “Soma Pneumatikon” and the Worship of Jesus*, in C.C. NEWMAN (ed.), *The Jewish Roots of Christological Monotheism: Papers from the St. Andrews Conference on the Historical Origins of the Worship of Jesus* (JSJS, 63), Leiden, 1999, 258-276, p. 276: “The process of angelification involves the taking off of old clothes and putting on new, spiritual clothing”.

90. E. ISAAC, *1 (Ethiopic Apocalypse of) Enoch*, in J.H. CHARLESWORTH (ed.), *The Old Testament Pseudepigrapha*, vol. I, New York, 1983, 5-89, esp. p. 44.

91. KIM, *Significance* (n. 4), p. 37.

92. F.I. ANDERSEN, *2 (Slavonic Apocalypse of) Enoch*, in CHARLESWORTH (ed.), *The Old Testament Pseudepigrapha*, vol. I (n. 90), 91-221, esp. p. 138.

93. A.F. SEGAL, *Paul and the Beginning of Jewish Mysticism*, in J.J. COLLINS – M.A. FISHBANE (eds.), *Death, Ecstasy, and Other Worldly Journeys*, Albany, NY, 1995, 95-122, p. 105.

change of earthly garments for the garments of God's glory (2 *Enoch* 22,8) symbolizes that his earthly body is replaced by a heavenly body. The transformation from the one to the other means that he becomes an angelic being, ... a glorious being who is characterized by life and holiness"⁹⁴. 2 *Baruch* 51,3-10 portrays a gradual transformation of the righteous into angelic creatures when the process of redemption is fulfilled⁹⁵. A similar picture can be found in Ascension of Isaiah 4,16; 8,14-15; 9,9-10⁹⁶, where the righteous are said to receive a robe from above and become equal to the angels⁹⁷.

According to Segal, the same glorification language may have informed Paul. Just as Enoch was transformed in his heavenly journey, Paul may have been transformed proleptically into an angelic, glorious creature in his experience of the third heaven (2 Cor 12,1-4). Also, just as many other angelic figures who became God's messengers on earth, Paul became Christ's messenger and attain to the title apostle⁹⁸. Morray-Jones has the same observation. Paul's concept of "glorification" (Rom 8,29; 2 Cor 3,18) probably has its roots in Jewish apocalyptic, mystical notion of transformation, namely, that the righteous are conformed to the image of God or the *kabod* (whom Paul identifies with Christ) like the primordial Adam⁹⁹. "Paul extends this promise of transformation (which is apparently both a future event and an ongoing process) to all those who have become 'participating members' of the glorified body of Christ"¹⁰⁰. As Segal comments, "being in Christ is quite similar to regaining the primal state that Adam had before he sinned; at the fulfillment it will certainly be the same. The beginning of the process is baptism itself"¹⁰¹. It can be inferred that Paul sees baptism as an occasion in which the promise of transformation is already present in the earthly life¹⁰². And

94. KIM, *Significance* (n. 4), p. 37.

95. A.F.J. KLIJN, 2 (*Syriac Apocalypse of Baruch*, in CHARLESWORTH (ed.), *The Old Testament Pseudepigrapha*, vol. I (n. 90), 615-652, esp. p. 638.

96. M.A. KNIBB, *Martyrdom and Ascension of Isaiah*, in CHARLESWORTH (ed.), *The Old Testament Pseudepigrapha*, vol. II (n. 85), 143-176.

97. SEGAL, *Paul and the Beginning* (n. 93), p. 107. See also C.R.A. MORRAY-JONES, *Transformational Mysticism in the Apocalyptic-Merkabah Tradition*, in *JTS* 43 (1992) 1-31, pp. 10 ff., who describes the scenario of the transformation of the righteous into angelic beings.

98. SEGAL, *Paul and the Beginning* (n. 93), p. 119 n. 23.

99. MORRAY-JONES, *Transformational Mysticism* (n. 97), p. 17.

100. C. ROWLAND – C.R.A. MORRAY-JONES, *Mystery of God: Early Jewish Mysticism and the New Testament* (Compendia Rerum Iudaicarum ad Novum Testamentum, 12), Leiden, 2009, p. 384.

101. SEGAL, *Paul's "Soma Pneumatikon"* (n. 89), p. 276.

102. The anticipation of the angelic life on earth is already present in Qumran, where it is said that one becomes a partner with the angels in the service of God (1 QS 2,8). In fact, as Fletcher-Louis points out, baptism was a key ceremony in preparation for the process of the believers' angelic transformation. See C.H.T. FLETCHER-LOUIS, *Luke-Acts: Angles, Christology and Soteriology* (WUNT, 2/94), Tübingen, 1997, pp. 93, 167, 220. Luke

Paul expresses it with the clothing imagery, which symbolizes the transformation of the righteous according to the apocalyptic worldview.

5. *The Soteriological Meaning of Baptism in Light of Gal 3,27*

If we do not allow the meaning of Χριστὸν ἐνεδύσασθε to be determined by the baptismal praxis and to be limited to its ethical sense, we will more readily accommodate its original apocalyptic setting that reveals the soteriological meaning¹⁰³. Paul’s utterance of Χριστὸν ἐνεδύσασθε in Gal 3,27 is in fact a radical claim shaped by his apocalyptic thought. While the clothing imagery in the apocalyptic literature symbolizes the heavenly body of glory that the righteous will possess at the end time, Paul uses the same clothing imagery to designate what the baptized have in the present: it is already now that the baptized put on the Son and become the adopted sons of God. As such, they assume the eschatological garment of glory that is Christ the Son, the second Adam. They are thus restored to the original glory of Adam, the angelic likeness that is worthy of being near God. In other words, in Gal 3,27 Paul boldly pronounces that the baptized are already clothed with Christ, who in Phil 3,21 is nonetheless said to be the body of glory that they will be conformed to *only* at Christ’s parousia.

Paul’s radical claim in Gal 3,27 can be confirmed by the fact that Paul also uses the clothing imagery to speak of resurrection (1 Cor 15,53; 2 Cor 5,4). Paul’s use of the clothing imagery with respect to resurrection is in line with the apocalyptic imagery of clothing which conveys the ultimate transformation of the righteous¹⁰⁴. Yet in Gal 3,27 Paul proleptically announces the ultimate transformation of the righteous signified by the clothing imagery in the present baptismal experience. It is likely that Paul, seeing the transformative nature of the Christian baptismal experience, announces thereby an actual initiation of the transformation of the righteous into light or glory promised by the apocalypses¹⁰⁵. The convergence of Paul’s uses of the apocalyptic symbolism of clothing in designating both resurrection and baptism is by no means accidental. It suggests a

20,35-36 seems to witness the same idea of the anticipation of the angelic life on earth, which is well preserved in Syriac Christian tradition. See S.P. BROCK, *Early Syrian Asceticism*, in *Numen* 20 (1973) 1-19, pp. 6, 10.

103. The soteriological meaning informed by the apocalyptic thought is closely related to the ethical sense and deepens the ethical sense. As Segal points out, because of our own tendency to separate ethics, apocalypticism and mysticism in a way that Paul never does, we overlook a whole social and ethical side to first-century mystical writings. “Paul’s writings are quintessentially social and ethical; yet behind them lies a mystical experience that he calls ineffable and that is always confirmed in community”. See SEGAL, *Afterlife* (n. 29), p. 27 n. 13.

104. Cf. KIM, *Significance* (n. 4), pp. 225-226. Kim also indicates that the clothing imagery in 1 Cor 15,53; 2 Cor 5,4 indeed has its roots in Jewish tradition.

105. TASSIN, *Paul dans le monde juif* (n. 89), p. 186.

common ground between baptism and resurrection in Paul's thought to the extent that the baptized in the present are already clothed with Christ – the eschatological garment of glory, the body of glory, which they are to receive only at the eschaton.

We cannot but ask: does Paul not contradict himself by employing the clothing imagery that is proper to designate the future, ultimate transformation in speaking of the present baptismal experience? In my opinion, it is in this very seeming contradiction that we find the key to understand how Paul conceives of baptism: that is, baptism anticipates the future, ultimate transformation (i.e., resurrection) promised by God's apocalypse in the Christ event. As Carlson points out, baptism for Paul is not just a rite of entrance into a social sector, but an initiation into a reality shaped by his understanding of the Christ event¹⁰⁶. "Baptism inaugurates one into the unifying reality that God inaugurated in the cross of Christ"¹⁰⁷. The baptized are initiated into the new reality which projects them in anticipation to the final consummation. They are now inserted into the process of transformation that looks forward to the future resurrection, the ultimate transformation.

This in turn provides some clues to the question whether it is not too enthusiastic a view that Paul assumes such a common ground between baptism and resurrection. In Paul's thought, Christ's death and resurrection have negated the old aeon and inaugurated a new aeon or a new reality in which an intense sense of the present as the moment of salvation is felt (cf. 2 Cor 6,2). The beginning of the process of transformation and the appearance of the end in history were marked by Christ's death and resurrection¹⁰⁸. As Branick indicates, Pauline apocalyptic is a modified version of Jewish apocalyptic¹⁰⁹. Segal also observes that in Paul there is no exaggerated vision of the end of time as depicted in Jewish apocalyptic, since for Paul the coming world has already started (1 Cor 2,6-10). That the world to come is already present here and now is made evident as the gospel – the power of God for salvation (Rom 1,16) – is progressing through the world (Phil 1,12; Rom 9–11)¹¹⁰. In other words, in Paul there is an overlap between the two ages, whereby the transformation of the created order is already under the effects of the emerging age to come. The seeds of realized eschatology can be found in Pauline apocalyptic, without which Paul would not have spoken of a present transformation in the life of the Christian¹¹¹. While endorsing the transformation of the bap-

106. CARLSON, *Role of Baptism* (n. 12), p. 256.

107. *Ibid.*, p. 260.

108. J.C. BEKER, *Paul the Apostle: The Triumph of God in Life and Thought*, Edinburgh, 1980, p. 149.

109. BRANICK, *Apocalyptic Paul?* (n. 31), p. 669.

110. A.F. SEGAL, *Paul's Thinking about Resurrection*, in *NTS* 44 (1998) 400-419, p. 413.

111. BRANICK, *Apocalyptic Paul?* (n. 31), p. 670.

tized in the present, Paul also acknowledges that their present transformation still awaits to be consummated at Christ’s parousia, when the ultimate transformation (i.e., resurrection) happens to all (1 Thess 4,16)¹¹². The transformative process corresponds with the turning of the ages. This age is a present evil reality (1 Cor 3,19, 5,9; 2 Cor 4,4; Gal 1,4; Rom 12,2) that is passing away in view of the world to come. This tension of “already ... not yet” defines the very life of the Christian.

Finally, the theme of sonship in the context of Gal 3,27 is connected to that of transformation (i.e., glorification) through the cosmic destiny of the Son who is the firstborn of many brothers (Rom 8,29). As Tabor notes, in Paul there is a relationship between the believers as God’s adopted sons and God’s Son as the firstborn of many brothers in terms of cosmic destiny. That is, because of their sonship to God, the believers share the cosmic destiny of God’s Son. Such cosmic destiny is described in Rom 8,29-30, where God predestined (προώρισεν) the believers to share the image of his Son, the firstborn of his many brothers, and glorified (ἐδόξασεν) them. The key vocabulary of this passage can be related to 1 Cor 2,7, where Paul speaks of God’s hidden wisdom in mystery (μυστηρίῳ), predetermined (προώρισεν) for our glorification (εἰς δόξαν ἡμῶν). In both passages, προορίζω is directly connected to the idea of glorification (δόξα/δοξάζω). Paul’s use of μυστήριον in 1 Cor 2,7 can also be compared with that in 1 Cor 15,51, where μυστήριον directly refers to the transformation (i.e., glorification) of the believers¹¹³. The sons of God are predestined to share the cosmic destiny of the firstborn – the mystery of transformation.

CONCLUSION

To conclude, Paul’s specification of being “baptized into Christ” as being “baptized into his death” in Rom 6,3 resonates with Gal 3,27, the most comparable baptismal verse in the authentic Pauline letters, where Paul speaks of being “baptized into Christ” as being “clothed with Christ”. The resonance comes from the apocalyptic worldview behind these two verses in which Paul conceives of baptism. The two different expressions “baptized into his death” and “clothed with Christ” are due to the epistolary contingency in respective letters. Nonetheless, they both converge in Pauline apocalyptic, signifying the transformation of the

112. According to SEGAL (*Paul’s Thinking about Resurrection* [n. 110], p. 413), Paul’s use of the present tense in Rom 12,2 and 2 Cor 3,18 underscores that transformation is an ongoing event, which culminates at Christ’s parousia (1 Cor 15,49; Rom 8). “This suggests that for Paul transformation is both a single, definitive event yet also a process that continues until the second coming”.

113. TABOR, *Firstborn* (n. 61), pp. 295-296.

believers that looks forward to the ultimate transformation. As the context of Rom 6,1-14 unfolds, the believers are envisioned to have been delivered up from the dominion of sin to the new life in Christ through their incorporation into Christ's death in baptism. They now are the transformed people who have died to sin. It is not accidental that Paul refers to baptism (6,3) in the immediate context of 6,3-5, where he envisages the believers' transformation in v. 5. It implies that Paul's reference to baptism must have been conceived of in association with the believers' transformation. The instance in Gal 3,27 confirms that baptism is indeed closely related to the motif of transformation. Baptism in Gal 3,27 is conveyed with the clothing imagery, which in the apocalyptic worldview signifies the ultimate transformation of the righteous. That Paul uses what is proper to speak of the ultimate transformation to designate baptism is significant. It means that he conceives of baptism as an extraordinary event in which the believers' ultimate transformation is pledged. The context of Gal 3 supports this reading. There the believers are said to enjoy the new status before God as God's adopted sons. They inherit the sonship by appropriating in baptism the eschatological garment of glory that is the Son himself. They are clothed with Christ, the second Adam, and thus regain the glory forfeited by Adam. They now become the righteous sons of God, who anticipate the same destiny of the firstborn – the mystery of transformation that involves all creation at the end of time.

Despite in different terms due to the epistolary contingency in respective letters, both Rom 6,3 and Gal 3,27 witness Paul's thought on baptism in light of his apocalyptic worldview. Paul's expressions "baptized into his death" and "clothed with Christ" reveal the soteriological significance of baptism in its apocalyptic setting of the early church: baptism anticipates the ultimate transformation (i.e., resurrection) promised by God's apocalypse in the Christ event.

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ABSTRACT. — Rom 6,1-14 is one of the most important passages that contribute to our understanding of Paul's thought on baptism. While Paul in Rom 6 does not intend to present his theology of baptism, his reference to baptism thereby nonetheless provides us with a clue as to how Paul understands baptism. In Rom 6,3 Paul specifies the believers' being "baptized into Christ" as being "baptized into his death", an unprecedented expression in the NT peculiar to Paul. Originating from Paul's own theological genius, the phrase being "baptized into his death" is an application of the kerygma to the praxis of baptism, which demonstrates the creativity in Paul's hermeneutics of baptism. As the present study will show, Paul's coinage of being "baptized into his death" is in fact embedded in the matrix of his apocalyptic thought, envisioning the transformation of the baptized through participation in Christ's death, an apocalyptic event with salvific efficacy in overcoming the power of sin. Moreover, Paul's apocalyptic specification of being "baptized into Christ" as being "baptized into his death" in Rom 6,3 resonates with Gal 3,27, the most comparable baptismal verse in the authentic Pauline letters, where Paul speaks of being "baptized into Christ" as being "clothed with Christ". The resonance comes from the apocalyptic backdrop behind these two verses in which Paul thinks of baptism. The expression "clothed with Christ" in Gal 3,27 in fact derives from the apocalyptic imagery of clothing, which commentators have not hitherto considered. As a result, we find that Paul in Rom 6,3 and Gal 3,27 consistently refers to baptism in apocalyptic terms, though each in its own way depending on the contexts. As this apocalyptic background to baptism in Pauline thought is restored, the soteriological significance of baptism is revealed in its original setting of the early church: that is, baptism anticipates the ultimate transformation (i.e., resurrection) promised by God's apocalypse in the Christ event.